

مفتاح دار السلام بتحقيق شهادتي الإسلام



THE KEY TO THE ABODE OF PEACE

with the actualization of
THE TWO TESTIMONIES OF ISLÂM

By Hâfidz Ibn Ahmed Ibn Ali Hâkami Died. 1377 A.H.

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The Key to the Abode of Peace with the Actualization of the two Testimonies of Islâm

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Publisher's Note

Verily! All praises and thanks is due to Allâh we praise Him we seek His aid and we seek His forgiveness and we seek refuge in Allâh from the evil of ourselves and the evil of our actions whomsoever Allâh guides none can misguide and whomsoever Allâh misguides none can guide. I bear witness that there is no deity worthy of worship except Allâh Alone, and I bear witness that Muhammad is His slave and final Messenger and may the peace of Allâh be upon him, his family and his companions and whoever follows them to the day of reckoning and may there be an abundance of salutations upon them.

To proceed:

O noble reader! This book before you is a treaty of Hâfidz Ibn Ahmed Ibn Ali Ibn Al-Hâkami, May Allâh have mercy on him, which we translated for the English reader entitled **"The Key to the Abode of Peace with the Actualization of the Two Testimonies of Islâm"**.

This focuses on the two testimonies of Islâm and the conditions that must be fulfilled regarding them.

The first of them being the statement "Lâ Ilâha Illa Allâh" which means "There is no deity worthy of worship, except Allâh" and the second of the two which is "Muhammad Rasoolu Allâh" which means "Muhammad is the Messenger of Allah"

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Note! O noble reader there is no Islâm without these two testimonies and one should take deep consideration regarding them and their conditions. Many Muslims who have entered the fold of Islâm have limited or no knowledge of these conditions, which are the basics of the Religion of Islâm. Knowing the conditions of the two testimonies of faith, is like having a key that unlocks the abode of peace if it is utilize off the tongue, as well as being firm and fixed in the heart as well as off the limbs; then such an individual has grasp the trustworthy hand hold which will never break by Allâh's leave.

We hope that this small work will assist the Muslims, as well as those who are interested in the Religion of Islâm with insight on the conditions that must be fulfilled for one who wants to enter into the fold of Islâm; without any ambiguity about the meanings of the two testimonies and the success is with Allâh, the Generous the Bestower of Mercy.

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Al-Arbia'a, Sha'ban 10, 1431/Wednesday, July 21, 2010

Biography

Hâfidz Ibn Ahmed Ibn Ali Al-Hâkami

He is Sheikh, Allaamah, Hâfidz Ibn Ahmed Ibn Ali Al-Hâkami, Al Faqihi i.e., the jurist, Al-Adeeb i.e., the educated, from the scholars of Jizân between Al-Hijaz and Yemen.

He was born 1342A.H. In a village called "As-Salaam" subsequent to the City of "Al-Mudaaryâ" south of Jizân. He grew up a Bedouin i.e., a Desert dweller, a shepherd who would protect the flock then he would recite the Qur'ân. He was at the utmost of intelligence and quickness of memorization and understanding, and as for him reaching the mature age of sixteen, he began in the seeking of knowledge and he continue to protect his flock, and he then began devoting himself to the Islâmic studies fulltime; so he developed himself at his very best and a thousand books were imprinted, many of them at the expense of the late, the exalted, king, Mahmud Ibn Abdul Aziz.

And he undertook the agency on the administration of the Islâmic schools education with preparation. Then he designated a Director for the Islâmic Academic Institute in the year 1374 A.H. and he went on to pass away in the City of Mekkah.

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From his books published, and all of them are treatise:

- **Al-Jurhirah tul Fareedah Fil Aqeedah** i.e., “The Precious Gem Regarding Aqeedah”
- **Al-Lulu Al-Maknun Fi Akwaali As-Sindi wal Mutoon** i.e., “The Hidden Pearls Regarding the Conditions of the Manuscripts and the Texts”
- **An-Noor Al- Faaidu Fi Ilmi Al- Faaidi** i.e., “The Exuberant Light Regarding Knowledge of the Abundant”
- **Salaamu Al-Wusooli Ila Ilmi Al-Usooli**
i.e. “Peace of the Attainment to the Knowledge of the Fundamentals”
- **Alaamu As-Sunnah Al-Manshoorati wa Huwa Kitaabu Haadh-** i.e., “The Advice of The Prophetic Sunnah Dispersed and this is our Book. . .
- **Al-Usoolu Fi Manhajil Usooli** i.e., “The Fundamentals Regarding the Mythology of the Fundamentals”

He passed away May Allâh have mercy on him on the 18th of the Month of Dhul-Hijjah in the year 1377 A.H. In the Noble City of Mecca, in his prime of his youth and the news of his death upon his family, his friends, and his colleagues was server. The misfortune in it was a disaster May Allâh’s extensive mercy be upon him Ameen.

Introduction

Praise be to Allâh Who spread the signs of Tawheed on the pulpits of the creatures, and deteriorated the banners of Shirk and polytheism, and exterminated with His severe seizure every obstinate arrogant, and fortified the monotheist who singles Him out with worship with His help and support and watered their hearts with heavy rain of the Book and drizzles of the Sunnah; so as a result, it generates the pure creed and the upright statement in them. He, [Allâh] gives and withholds, He elevates and humiliates He keeps whom He wills and cuts whom He wills, His is the infinite wisdom and unequivocal evidence.

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ

بِظَلَمٍ لِلْعَبِيدِ ۝١﴾

“Whosoever does righteous good deed, it is for [the benefit of] his own self; and whosoever does evil, it is against his own self. And your Lord is not at all unjust to [His] slaves”.

I praise Him, His is the glory, I thank Him, I turn to Him in repentance, and I ask His forgiveness and ask Him to grant me the sweetness of looking at His face on the Day of Superfluity. And I further bear witness that there is no deity that has the right to be worshiped, but Allâh Alone without a partner, the Enumerator of

¹ Fussilat: 46

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everything, the Originator of everything, the Doer of what He wills, High above is He to have a partner in His dominion or to need a helper due to lowliness, or to have a wife or beget a child or have a father or a counterpart or a coequal.

And I bear witness that our leader, our Prophet Muhammad is His Slave and His Messenger. The leader of all the creatures, the seal of the Messengers, the most honorable of all the slaves may Allâh the Almighty shower His prayers and salutations on him, his family members and his brave companions who unsheathed their swords to exterminate all falsehoods and suppress every pigheaded arrogant disbeliever.

Why Allâh Created the Creation?

As for which follows:

I advice you! O slaves of Allâh and myself with the Fear of Allâh. Therefore, Fear Allâh! O slaves of Allâh! May Allâh have mercy on you and know that you are not created in vain and that you would not be left aimlessly; rather you are created for a tremendous matter and a great issue. Allâh has clarified this great matter in His wise revelation, and He the Almighty is Wise in His creation and His legislation, He is Truthful in His statement and who is more truthful in His statement than Allâh and who is clearer in His evidences than Allâh:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾ ^{٥٦} مَا أُرِيدُ
 مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا ^{٥٧} إِنَّ اللَّهَ هُوَ
 الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ^{٥٨} ²

“And I [Allâh] created not the jinn and mankind except that they should worship Me [Alone]. I seek not any provision from them [i.e. provision for themselves or for My creatures] nor do I ask that they should feed Me [i.e. feed themselves or My creatures]. Verily, Allâh is the All Provider, Owner of Power, the Most Strong”.

²Az-Zariyat: 56-58

The Definition of Worship: So He the Almighty informed us that; He only created us for His worship³.

³ Sheikh Bin Baaz may Allāh have mercy on him said regarding worshipping others besides Allāh in his book “**Clarifying The Meaning of Lā Ilāha Illa Allāh**” The nation during the period of Aadam ﷺ and after him up until ten generations later were all upon the Tawheed of Allāh just as Ibn Abbaas ؓ, mentioned, “Then Shirk befell upon the Nation of Nūh ﷺ, and as a consequence they worshipped Wadd, Suwaa, Yaghooth, Yaooq, and Nasr along with Allāh. Just as Allāh mentioned in Surah An-Nūh. For that reason, Allāh sent Nūh ﷺ, to them calling them to the Oneness of Allāh and warning them against the Anger and Punishment of Allāh. They remained in their stubbornness, their disbelief, their misguidance and none except for a few from amongst them believed in Nūh ﷺ. The majority of them arrogantly turned away from that Tawheed just as Allāh has made clear in His Great Book [The Glorious Qur’ān].

So what did Allāh do with them? He rendered to them what He has clarified to us in His Great Book and that being their destruction with the massive waves, the sweeping water which filled the earth and was high over the mountains. Allāh drowned whoever disbelieved in Him and disobeyed His Prophet Nūh ﷺ, with the water. None were saved except, but a few who were with Nūh ﷺ, on the Ark just as Allāh ﷻ mentioned,

﴿فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ﴾³

“Then We saved him and those with him in the ship, and made it [the ship] as an Ayah [a lesson, a warning, etc.] for the 'Alamin [mankind, jinn and all that exists].”

This was their punishment in the Dunya [life of this world] and for them is another penalty in the Hereafter and it is the severe sentence in the Fire on the Day of Judgment, we ask Allāh for the security from that. Then after that came the Nation of Aād and Allāh had sent Hud ﷺ to them after Nūh ﷺ. They traverse upon the path of those who were before them from the Nation of Nūh ﷺ in the area of resistance, disbelief in Allāh and being upon misguidance. As a result, Allāh sent upon them a powerful wind and they were destroyed and none were saved except for a few of them who believed in Hud ﷺ.

And worship is a term that is given to anything that Allâh the Most High loves and is pleased with, from actions and statements outwardly and inwardly. The origin of worship and its only foundation is Tawheed which the Messengers were sent with, and the books were revealed for its sake. It is for its sake that jihad is legislated and is made obligatory upon every Muslim individual. It is for its sake that this world and the Hereafter and Hellfire and Paradise were created.

Then after them were the Nation of Saalih عليه السلام and they are the Thamood. They traversed upon the path of the two nations that were before them, which were the Nation of Nûh عليه السلام and the Nation of Hud عليه السلام. They disobeyed the Messenger and arrogantly turned away from the truth so as a result, Allâh seized them with the punishment of the awful cry, until the last of them were destroyed. None was saved except for the ones who believed in His Prophet Saalih. Then after them came other nations, the Nation of Ibrâhîm عليه السلام, Loot عليه السلام, and Shu'ayb عليه السلام, the Nation of Ya'qûb عليه السلام, Ishaaq عليه السلام and Yusuf عليه السلام. Then after them came Mûsâ عليه السلام, Hârûn عليه السلام, Dâwûd عليه السلام, Sulaimân عليه السلام and other than them from the prophets. All of them called the nation to the Oneness of Allâh as they were ordered to do.

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And what compiles this Tawheed is a simple word that is easy to pronounce, but vast in its meaning and tremendous in its extent. It is the phrase “**Lâ Ilâha Illa Allâh**” which means: “**There is no deity that has the right to be worshiped, but Allâh**”. It is the phrase of testimony and the key to the home of happiness. It is the foundation of this religion and its basis. It is the most important factor of this religion, the trunk of its tree and the pillar of its canopy, the rest of the pillars and obligations that erupt from it are its branches and its complements that are confined with adhering to its meaning [the testimony] and applying its prerequisites⁴.

⁴ Shaikh Bin Baaz, may Allâh have mercy on him said in his book “**Clarifying the meaning of “Lâ Ilâha Illa Allâh”** Chapter Three. “When a responsible person has firmly expressed “**Lâ Ilâha Illa Allâh**” and at the same time he is waging war against Allâh with Shirk [polytheism], which is the worship of other than Him, then surely this person has not actualized this statement. For sure, the hypocrite has made this statement and at the crown of them is Abdullah Ibn Ubayy ibn Salool, but they still will be in the lowest depths of the Hellfire just as Allâh the Most High says:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ۝﴾

“Verily, the hypocrites will be in the lowest depths [grade] of the Fire; no helper will you find for them”

Why is that? It is because they said it i.e., “**Lâ Ilâha Illa Allâh**” with their [tongues] and they disbelieved in it with their [hearts] and they did not believe in it, nor did they act by its requirements. Therefore, saying it merely with the [tongue] does not benefit them. Likewise, whoever

It [Lâ Ilâha Illa Allâh] is the most trustworthy handhold which Allâh the Almighty mentioned in His statement:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ

بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ﴾⁵

“Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break.”

It is the promise which Allâh the Most High mentioned in His statement:

﴿لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

﴾⁶

“None shall have the power of intercession, but such a one as has received permission [or promise] from the Most Gracious [Allâh].”

It is the Hasana “Good Deed” which Allâh the Most High mentioned in His statement:

says it from the Jews, the Christians and the idol worshippers all of them being upon this path [of disbelief], this statement does not benefit them, until they believe in its meaning, Singling out Allâh for all worship and [willingly] submit to His legislation”.

⁵ Al-Baqarah: 256

⁶ Maryam: 87

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَهُمْ مِّنْ فَزَعٍ يَوْمَئِذٍ

ءَامِنُونَ ﴿٨٧﴾﴾

“Whoever brings a good deed [i.e. Belief in the Oneness of Allâh along with every deed of righteousness], will have better than its worth; and they will be safe from the terror on that Day.”

It is the “True Word” which Allâh the Almighty mentioned in His statement:

﴿إِلَّا مَن شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٨﴾﴾

“Except those who bear witness to the truth knowingly [i.e. believed in the Oneness of Allâh, and obeyed His Orders], and they know [the facts about the Oneness of Allâh].”

It is “The word of Piety” mentioned by Allâh the Most High in His statement:

﴿وَالزَّمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ﴿٨٩﴾﴾

﴿٩٠﴾

⁷ An-Naml: 89

⁸ Az-Zukhruf: 86

⁹ Al-Fat-h: 26

“And made them stick to the word of piety [i.e. none has the right to be worshipped but Allâh]; and they were well entitled to it and worthy of it” . . .

It is “The highest description” mentioned by Allâh the Most High in His statement:

﴿وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ

الْحَكِيمُ﴾¹⁰

“His is the highest description [i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him] in the heavens and in the earth. And He is the Almighty, the All Wise.”

It is “The Husnâ” that is mentioned by Allâh the Most High in His statement:

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۖ وَصَدَّقَ بِالْحُسْنَىٰ ۖ﴾

﴿فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ﴾¹¹

“As for him who gives [in charity], and keeps his duty to Allâh and fears Him, and believes in AL Husnâ. We will make smooth for him the path of ease [goodness].”

¹⁰ Ar-Rum :27

¹¹ Al-Lail: 5-7

It is “The firm word” that is mentioned by Allâh in His statement:

﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ ۝﴾

﴿12

“Allâh will keep firm those who believe, with the word that stands firm in this world [i.e. they will keep on worshipping Allâh Alone and none else], and in the Hereafter...”

It is about it that Allâh the Most High will question the Messengers and their followers as He stated:

﴿فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ۝﴾

﴿13 ۝﴾

“Then surely, We shall question those [people] to whom it [the Book] was sent and verily, We shall question the Messengers.”

He will ask the Messengers: What was the response of your followers? And will ask their followers what was your response to your Messengers regarding their call to Lâ Ilâha Illa Allâh?

¹² Ibrahim: 27

¹³ Al-A'raf: 6

It is narrated that the Prophet ﷺ, said:

لَوْ أَنَّ السَّمَاوَاتِ السَّبْعَ وَ الْأَرْضِينَ السَّبْعَ فِي كِفَّةٍ وَ لَا إِلَهَ إِلَّا
 اللَّهُ فِي كِفَّةٍ مَالَتْ بِهِنَّ لَا إِلَهَ إِلَّا اللَّهُ

*“Were the seven heavens and the seven earths to be placed
 in the scale with Lâ Ilâha Illa Allâh, Lâ Ilâha Illa Allâh
 will outweigh them”¹⁴*

¹⁴ Narrated: by Hakim (1936) from the hadith of Abu Sa'eed Al-Khudri and Albani declared it weak. In Da'eef At-Tar'gheed: (923)

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But this phrase is chained with heavy chains that are heavier upon the one whom Allâh the Almighty misguided than the mountains, and carrying it is heavier upon him than the carrying of iron chains and collars. Unlike, the one whom Allâh the Almighty has granted success, guided, eased upon him the paths of salvation and made his heart subservient to what His Chosen Messenger ﷺ brought, for such an individual the phrase is easy upon him and more delightful to him than fresh and pure water.

The First Condition

Al-Ilm [Knowledge]

The First Al-Ilm: is having [knowledge] of what Lâ Ilâha Illa Allâh indicates upon and guides to, Allâh the Most High said:

﴿إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ﴾¹⁵

“Except those who bear witness to the truth knowingly [i.e. believed in the Oneness of Allâh, and obeyed His Orders], and they know [the facts about the Oneness of Allâh].”

Meaning they testify that there is no deity that has the right to be worshiped, but Allâh Alone and they know with their hearts the meaning of what their tongues uttered. It is mentioned in Muslim that Uthmân رضي الله عنه, said: the Messenger of Allâh ﷺ, said:

مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ

“Whoever dies while knowing that there is no deity that has the right to be worshiped, but Allâh will enter Paradise”¹⁶

¹⁵ Az-Zukhruf:86

¹⁶ Narrated: by Muslim.

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So, he 齏, linked the testimony with having [knowledge] of its meaning, and that is to negate worshiping of anything besides Allâh and affirm worship for Allâh Alone, without ascribing partners with Him. But as for the one who raves the phrase like the hallucination of the asleep without comprehending its meaning. How can such an individual negate what the testimony negates and affirm what it affirms when he does not know anything about it? Or how can he implement what he does not have the knowledge of its prerequisites?

The Second Condition

Al-Yaqeen [Certainty]

The Second Al-Yaqeen: is having [certainty] with what the testimony indicated upon; likewise having certainty with the unseen, while negating whatever would nullify this certainty of doubts and hesitations. Allâh the Most High said:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِٱللَّهِ وَرَسُولِهِ ثُمَّ لَمْ
يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ ٱللَّهِ
أُوْلَٰئِكَ هُمُ الصَّٰدِقُونَ ﴾¹⁷

“Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful.”

Allâh the Most High has affirmed their faith by linking it with their lack of doubts in it; therefore there is no faith for whoever utters the testimony, while having doubts in them, even if he repeats it the number of times of his breath or yells out with it for all of the people to hear.

¹⁷ Al-Hujurat: 15

It is mentioned in Sahih Muslim from the narrations of Abu Hurayrah رضي الله عنه, he said: the Messenger of Allāh ﷺ, said:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ لَا يَلْقَى اللَّهُ بِهِمَا عَبْدٌ
غَيْرَ شَاكٍ فِيهِمَا إِلَّا دَخَلَ الْجَنَّةَ

*"I testify that there is no deity that has the right to be worshiped, but Allāh and that I am a Messenger of Allāh; no slave will meet Allāh with them without doubting in them except that he would enter paradise"*¹⁸

Also, in another narration of Abu Hurayrah رضي الله عنه, it is mentioned that the Messenger of Allāh ﷺ, sent him with his sandals and said to him:

إِذْهَبْ بِبَعْضِ هَاتَيْنِ هَاتَيْنِ فَمَنْ لَقِيتَ وَرَاءَ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا اللَّهُ مُسْتَيْقِنًا بِهَا قَلْبُهُ فَبَشِّرْهُ بِالْجَنَّةِ

*"Go with these sandals of mine, whoever you find behind this wall testifying that there is no deity that has the right to be worshiped but Allāh, having certainty with that in his heart, give that individual the glad tidings of Paradise"*¹⁹

¹⁸ Narrated: by Muslim.

¹⁹ Narrated: by Muslim.

So, he 繋, linked the deserving of its testifier Paradise and giving him glad tidings of it with him not being doubtful of it and having certainty of it in his heart.



These two conditions have the same meaning, because negating doubts indicates on the affirmation of [certainty] and affirmation of certainty indicates on the negation of doubts.

The Third Condition

Al-Qubool [Acceptance]

The Third Al-Qubool: is [accepting], it the testimony contrary to denying its contents, Allâh the Most High said:

﴿ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا

وَسَبِّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴾²⁰  

“Only those believe in Our Ayât [proofs, evidences, verses, lessons, signs, revelations, etc.], who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud.”

The word “Ayât” in this verse means the Qur’ân. And most verses of the Qur’ân are on the subject matter of this word. And the phrase “when they were reminded” means: when they were admonished. And the phrase “they are not proud” means: they are not arrogant about having faith in Allâh and obeying Him. And this is the reality of the negated deification of anything other than Allâh with the phrase “Lâ Ilâha” and by affirming deification for Allâh with the phrase “Illa Allâh” and there is no denying that this is worst than arrogance.

This is why Allâh the Most High stated in the right of the one who denied it after being reminded of it, that he promised such an individual a painful punishment:

²⁰ As-Sajda: 15

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ﴾

﴿وَيَقُولُونَ أَبَنَّا لَتَارْكُوْا إِلَهَاتِنَا لِشَاعِرٍ مَّجْنُونٍ﴾²¹

“Truly, when it was said to them: *Lâ Ilâha Illa Allâh* “[none has the right to be worshipped, but Allâh]” they puffed themselves up with pride [i.e. denied it]. And [they] said: “Are we going to abandon our âliha [gods] for the sake of a mad poet?”

They did not leave their negated deities by the phrase “*Lâ Ilâha*” and they did not [accept] the affirmation of “*Illâ Allâh*” thereupon Allâh the Most High belied them and confirm the truthfulness of His Prophet ﷺ, by saying:

﴿بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ﴾²²

“Nay! he [Muhammad ﷺ], has come with the truth [i.e. Allâh's Religion Islâmic Monotheism and this Qur'ân] and he confirms the Messengers [before him who brought Allâh's religion Islâmic Monotheism].”

﴿إِنَّكُمْ لَذَآئِقُوْا الْعَذَابِ الْأَلِيمِ﴾²³

²¹ As-Saffat: 35-36

²² As-Saffat: 37

²³ As-Saffat: 38

“Verily, you [pagans of Makkah] are going to taste the painful torment”

It came in the authentic narration that Abu Musa رضي الله عنه, narrated from the Prophet ﷺ, that he said:

مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ
أَصَابَ أَرْضًا فَكَانَ مِنْهَا نَقِيَّةٌ قَبِلَتِ الْمَاءَ فَأُثْبِتَتِ الْكَلَّا وَالْعُشْبَ
الْكَثِيرَ وَكَانَ مِنْهَا أَجَادِبٌ أَمْسَكَتِ الْمَاءَ فَنَفَعَ اللَّهُ بِهِ النَّاسَ
فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ مِنْهَا طَائِفَةٌ أُخْرَى إِنَّمَا هِيَ
قَيْعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلًّا فَذَلِكَ مَثَلُ مَنْ فَقَهُ فِي
دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ فَعِلِمَ وَعَلِمَ وَمَثَلُ مَنْ لَمْ يَرْفَعْ
بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ

“The example of that which Allāh the Almighty sent me with of guidance and knowledge is like the example of abundant rain that fell on a soil, some part of the soil is fertile, it accepted the rain and shoot out abundant pasturage and crops, and some part of it is infertile but it holds the water, so Allāh the Almighty benefit the people with it, they drink from it, water their animals and plants from it, but some part of the soil is dry and slippery it neither holds the water nor shoots out the grains. Such is the example of the individual who comprehended the Religion of Allāh and benefited from what Allāh the Almighty sent me with; so he knew the truth and taught it

and the example of the individual who paid no mind to that and rejected the guidance that I was sent with".²⁴

Therefore, take a look at this hadith and learn your lesson from it, for verily it is a lesson for men of understanding, and if you ponder on it you will find that it contains many benefits that are not found in the big volumes of books.

What is intended here is that: the first two examples of those who [accepted] the guidance which the word of Tawheed is its origin, both of them is successful, though they are on different levels of guidance, unlike the third example who neglected the guidance and rejected it; so as a result, he did not benefit from it and did not benefit others, he is an absolute harm on himself and on others.


²⁴ Narrated: by Bukhâri (79) and Muslim (2282)

The Fourth Condition

Al-Inqiyaad [Submission]

The Fourth Al-Inqiyaad: is [yielding], to its meaning that negates leaving its prerequisites, Allâh the Most High said:

﴿ وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ

بِالْعُرْوَةِ الْوُثْقَى ^{٢٥}  بِاللَّهِ]

“And whosoever submits his face [himself] to Allâh, while he is a Muhsin [good doer i.e. performs good deeds totally for Allâh's sake without any showoff or to gain praise or fame and does them in accordance with the Sunnah of Allâh's Messenger Muhammad ﷺ, then he has grasped the most trustworthy handhold [Lâ Ilâha ill Allâh [none has the right to be worshipped, but Allâh]]”

“Submitting his face to Allâh” means: he [yields] and humbles himself to the Obedience of Allâh while singling out Allâh Alone with worship, whoever does that has indeed grasped to the most trustworthy handhold and that is “Lâ Ilâha Illa Allâh”. So this verse excluded whoever did not submit his face to Allâh or single Him out Alone with worship, such individual did not grasp the most trustworthy handhold.

This is what is intended in His statement the Most High in the following verse:

﴿وَمَنْ كَفَرَ فَلَا تَحْزَنْ لَكَ كُفْرُهُ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ
بِمَا عَمِلُوا ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٦﴾ نُمَتِّعُهُمْ قَلِيلًا
ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ۚ﴾²⁶

“And whoever disbelieved, let not his disbelief grieve you [O Muhammad ﷺ,] To Us is their return, and We shall inform them what they have done. Verily, Allâh is the All Knower of what is in the breasts [of men]. We let them enjoy for a little while, then in the end We shall oblige them to [enter] a great torment.”

And in the forty hadith it is mentioned that the Prophet ﷺ, said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ

“None of you will be a believer until his desire submits to what I am sent with”.²⁷

²⁶ Luqman: 23-24

²⁷ Ibn Abi Aasim narrated it in As-Sunnah (15) from the hadith of Abdullah Ibn Amr ؓ, him and Albani declared it weak in Dhawilaalaal Al-Jannah.

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He made [submitting] to what he brought a condition for an individual's faith, and negated faith from whoever did not submit to the truth.

It is known that the Prophet ﷺ, preceded the call to this phrase before calling to any aspect of this religion. Therefore, whoever does not submit to its prerequisites is considered not submitting to anything that the Messenger ﷺ, came with.

The Fifth Condition


Al-Ikhlaas [Sincerity]

The Fifth Al-Ikhlaas: is making religion [pure and sincere], to Allâh in a manner that negates **Shirk** i.e., associating partner with Allâh, which the **Ikhlaas** i.e., sincerity, would not be accepted along with; Allâh the Most High said:

﴿²⁸  أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ﴾

“Surely the religion [i.e. the worship and the obedience] is for Allâh only.”

And He the Most High said:

﴿²⁹  فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۚ﴾

“So worship Allâh [Alone] by doing religious deeds sincerely for Allâh's sake only.”

And the Most High said:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَلِكَ دِينُ الْقَيِّمَةِ ۝﴾

﴿³⁰

²⁸ Az-Zumar: 3

²⁹ Az-Zumar: 2

³⁰ Al-Baiyina: 5

“And they were commanded not, but that they should
worship Allâh, and worship none but Him Alone
[abstaining from ascribing partners to Him], and
perform As Salât [IqâmatasSalât] and give Zakât, and
that is the right religion.”

And He the Most High said:

﴿ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ
نَصِيرًا ﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ
وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ
يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ³¹

“Verily, the hypocrites will be in the lowest depth
[grade] of the Fire; no helper will you find for them.
Except those who repent [from hypocrisy], do righteous
good deeds, hold fast to Allâh, and purify their religion
for Allâh [by worshipping none but Allâh, and do good
for Allâh's sake only, not to showoff], then they will be
with the believers. And Allâh will grant the believers a
great reward.”

Allâh the Almighty has made their [sincerity] with Allâh in their religion the condition for them being with the believers. Therefore, whoever proclaims the phrase of Tawheed, but is not sincere with it, is not with the believers; rather he is with the hypocrites who will be in the lowest depth of Hellfire. And the Messenger of Allâh ﷺ, said:

مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْءٌ دَخَلَ الْجَنَّةَ وَمَنْ مَاتَ يُشْرِكُ
بِاللَّهِ شَيْءٌ دَخَلَ النَّارَ

“Whoever dies without associating anything with Allâh will enter paradise and whoever dies in a state of associating something with Allâh will enter the Hellfire”³²

This hadith is narrated by Al Bukhâri and Muslim from the narrations of Ibn Mas'ood and Jabir ؓ.

Also, When Abu Hurayrah ؓ, asked the Prophet ﷺ, who is the most fortunate one with your intercession O Messenger of Allâh! He said:

مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ

“The one who said Lâ Ilâha Illa Allâh sincerely from his heart”³³

³² Narrated: by Al-Bukhâri (1238) and Muslim (92) from the narrations of Abdullah Ibn Mas'ood ؓ, Muslim narrated it from the hadith of Jabir ؓ, (93)

³³ Al-Bukhâri narrated this hadith (99)

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This narration is from the clear narrations that does not
need any interpretation or clarification.

The Sixth Condition

As-Sadiq [Truthfulness]

The Sixth As-Sadiq: is the [truthfulness], that negates all falsehood meaning; the heart and the tongue must commit to it. Allâh the Most High said:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ

الصَّٰدِقِينَ ﴿٣٤﴾

“O you who believe! Be afraid of Allâh, and be with those who are true [in words and deeds].”

And Allâh the Most High mentioned in exposing what the hypocrites conceal and in tearing up their screen which they used to cover up their disbelief, when they proclaimed Islâm and concealed Kufr in His statement the Most High:

﴿وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتِيهِمُ الْآخِرُ وَمَا

هُمْ بِمُؤْمِنِينَ ﴿٣٥﴾ سَخَدَ عُنُوبِ اللَّهِ وَالَّذِينَ ءَامَنُوا وَمَا

سَخَدَ عُنُوبِ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٣٦﴾ فِي قُلُوبِهِمْ

مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا

يَكْذِبُونَ ﴿٣٥﴾

“And of mankind, there are some [hypocrites] who say:
“We believe in Allâh and the Last Day” while in fact
they believe not. They [think to] deceive Allâh and
those who believe, while they only deceive themselves,
and perceive [it] not! In their hearts is a disease [of
doubt and hypocrisy] and Allâh has increased their
disease. A painful torment is theirs because they used to
tell lies.”

So, Allâh the Almighty belied them in their claim “We
believe in Allâh and the Last Day,” with His statement:
“while in fact they believe not”. And this is because
Allâh the Almighty saw what is in their hearts of
sickness and that their tongues did not commit to it; so
they are the worst disbelievers and their abode will be in
the lowest depth of the Hellfire. Allâh the Most High
has indeed exposed them and disgraced them a lot in
Soorat Tauba with His statement “And from among
them” and “From among them”.

Likewise, in Soorat An-Nisaa and Soorat Al-Munafiqun and other than these chapters in which Allâh the Almighty testifies that they are liars.

And in the hadith of Mu'âdh Ibn Jabal رضي الله عنه, that the Messenger ﷺ, said:

مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ

*“Whoever testifies that there is no deity that has the right to be worshiped, but Allâh and that Muhammad is a Messenger of Allâh truthfully in his heart, Allâh will make Hellfire forbidden on him” this hadith is agreed upon.*³⁶

Likewise, in the hadith of the Bedouin who came to the Prophet ﷺ, asking him about the pillars of Islâm which is the greatest of them is this word, when the Prophet ﷺ, informed him with them he said: “Is there anything that is upon me to do beside them?”

³⁶ Al-Bukhâri narrated it (128) and Muslim (32)

The Prophet ﷺ, said: لَا إِلَّا أَنْ تَطَوَّعَ “No except if you want extra reward then you do the supererogatory acts of worship” The Bedouin said: “By Allâh! I will not add to it, nor decrease from it”. And the Messenger of Allâh ﷺ, said: “أَفْلَحَ إِنْ صَدَقَ” “He is successful if he is truthful”.³⁷

So, he linked his success with the condition of him being truthful. Thereupon, the liar and the hypocrite are excluded, for verily there will be no success for them at all. Rather, theirs is failure and destruction; we seek refuge with Allâh from that.

³⁷ Narrated by Al-Bukhâri (46) and Muslim (11) from the narrations of Talha Ibn Ubaidillah ؓ.

The Seventh Condition

Al-Muhabaah [Love]

The Seventh Al-Muhabaah: is [love], which is to love Allâh and His Messenger ﷺ, more than you love anything else, and to love for Allâh, hate for Allâh, befriend for Allâh and shun for Allâh. Allâh the Almighty stated:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾³⁸

“And of mankind are some who take [for worship] others besides Allâh as rivals [to Allâh]. They love them as they love Allâh. But those who believe love Allâh more [than anything else].”

﴿يَنَاقِبُهَا الَّذِينَ ءَامَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ﴾³⁹

“O you who believe! Whoever from among you turns back from his religion [Islâm], Allâh will bring a people

³⁸ Al-Baqarah: 165

³⁹ Al-Maidah: 54

whom He will love and they will love Him; humble
towards the believers, stern towards the disbelievers...”

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ
مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ
إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ﴾⁴⁰

“You [O Muhammad ﷺ], will not find any people who
believe in Allāh and the Last Day, making friendship
with those who oppose Allāh and His Messenger
[Muhammad ﷺ], even though they were their fathers, or
their sons, or their brothers, or their kindred [people].”

So Allāh the Most High describe his slaves that, their
love for Him is more, and that He loves them and they
love Him, and that they don't show love to the one who
opposes Allāh and His Messenger ﷺ, even if they were
to be the most closest ones to them. We abstract from
this verse that, no one will love the oppositions of Allāh
and His Messenger ﷺ, except the one who is accused in
his religion; rather he is among the rejecters of the truth.

As Allâh the Almighty stated:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ
أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنَهُمْ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾⁴¹

“O you who believe! Take not the Jews and the Christians as Auliya' [friends, protectors, helpers], they are but Auliya' of one another. And if any amongst you takes them [as Auliya'], then surely he is one of them.

Verily, Allâh guides not those people who are the Zâlimûn [polytheists and wrongdoers and unjust].”

It is narrated in Sahih that Anas رضي الله عنه, said: The Prophet ﷺ, said:

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حِلَاوَةَ الْإِيمَانِ أَنْ يَكُونَ اللَّهُ وَ
رَسُولُهُ أَحَبُّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ
وَأَنْ يَكْرَهُ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ

“Whoever these three qualities are found in him will taste the sweetness of faith: To love Allâh and His Messenger more than he loves anyone else, and to love a man just for the Sake of Allâh, to hate to go back to disbelief as he dislikes to be flung in fire”⁴²

⁴¹ Al-Maidah: 51

⁴² Narrated: by Al-Bukhâri (16) and Muslim (43)

It is also narrated in the same subject matter from Anas رضي الله عنه, that he said: the Messenger of Allâh ﷺ, said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَ
النَّاسِ أَجْمَعِينَ

*“None of you will be a believer until he gave me
preference over his son, his father, and mankind in
general”.⁴³*

⁴³ Narrated: by Al-Bukhâri (14) and Muslim (44)

The Meaning of the Testification that Muhammad is the Messenger of Allâh ﷺ

Also, know that testifying that there is no deity that has the right to be worshiped, but Allâh will not make you a believer, until you testify that Muhammad ﷺ, is a Messenger of Allâh with adhering to the conditions we mentioned previously with their enunciated and understood proofs from the Book and the Sunnah that are linked between these two testimonies and their conditions.


And the meaning of testifying that Muhammad ﷺ, is a Messenger of Allâh; is to accept as true whatever he informs us with from his Lord from among the past chronicles and the future chronicles, and the things that he made lawful and the ones he made unlawful with a dogmatic affirmation and true certainty, without any doubts involved and without any delusions. And to adhere and submit to what he has commanded with from the Islâmic legislations⁴⁴.

⁴⁴ Sheikh Bin Baaz may Allâh have mercy on him, said regarding this matter in his book **“Clarifying The Meaning of Lâ Ilâha Illa Allâh”** Likewise, if he belied a prophet from the prophets and said that Muhammad ﷺ, is the Messenger of Allâh, I believe in him and I am one who Singles out Allâh for all worship and I say **“Lâ Ilâha Illa Allâh,”** however I say that Isâ the son of Maryâm ﷺ, is a liar and he’s not a Messenger, neither is Mûsâ ﷺ, Hârûn ﷺ, Dâwûd ﷺ, Sulaimân ﷺ, Nûh ﷺ, Hud ﷺ, Saalih ﷺ or other than them whom the Qur’ân has established for them Prophethood are not prophets or he curses them, then he has disbelieved by the consensus of the Ulamaah. His statement of **“Lâ Ilâha Illa Allâh”** did not benefit him, nor did his testimony that Muhammad ﷺ, is the Messenger of Allâh, nor did his fasting, because he has belied Allâh and His Messenger ﷺ, and he has disrespected the Messengers of Allâh.

And to desist and abstain from the unlawful things which he has prohibited, to follow his legislations and adhere to his Sunnah inwardly and outwardly with being pleased with his judgment and surrendering to it. That is because if we know for sure that he is a Messenger ﷺ, from Allâh the Most High; we will as well know for sure that his commands, his prohibitions and all his legislations are conveying of what Allâh the Most High commanded with, prohibited from and legislated.

This is why the Most High said:


﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا

أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا﴾⁴⁵ 

“He who obeys the Messenger [Muhammad ﷺ], has indeed obeyed Allâh, but he who turns away, then we have not sent you [O Muhammad ﷺ], as a watcher over them.”

Also, He the Most High said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ

لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾⁴⁶ 

⁴⁵ An-Nisaa: 80

⁴⁶ Al-i-'Imran: 31

“Say [O Muhammad ﷺ], to mankind]: “If you [really] love Allâh then follow me [i.e. accept Islâmic Monotheism, follow the Qur’ân and the Sunnah], Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful.”

And He the Most High said:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾



“And whatsoever the Messenger [Muhammad ﷺ], gives you, take it; and whatsoever he forbids you, abstain [from it].”

And His statement the Most High:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ

بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ

﴿وَيُسَلِّمُوا تَسْلِيمًا﴾

“But no, by your Lord, they can have no Faith, until they make you [O Muhammad ﷺ], judge in all disputes between them, and find in themselves no resistance

⁴⁷ Al-Hashr: 7

⁴⁸ An-Nisaa: 65

against your decisions, and accept [them] with full
submission.”

Therefore, obeying the Messenger of Allâh ﷺ, is obeying Allâh and disobeying him is disobeying Allâh, and following him is following what Allâh loves and is pleased with, and this is what will make you qualified for the Forgiveness of Allâh and His Mercy, and judging by what the Messenger ﷺ brought is judging by what Allâh the Most High revealed, and hating his judgment is hating the Judgment of Allâh the Almighty. That is because the Messenger ﷺ, did not command with anything, except what Allâh commanded him with and he did not prohibit anything, except what Allâh the Almighty prohibited and he did not legislate anything, except what Allâh the Almighty commanded him to convey and he did not judge, except with what Allâh the Almighty wanted.

This is why Allâh the Most High said:

﴿ فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا إِلَّا

أَلْبَلَّغُ ⁴⁹ 

“But if they turn away [O Muhammad ﷺ], from the Islâmîc Monotheism, which you have brought to them]. We have not sent you [O Muhammad ﷺ], as a Hâfidz [watcher, protector] over them [i.e. to take care of their

deeds and to recompense them]. Your duty is to convey [the Message].”

And He the Most High said:

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ﴾⁵⁰

“Say: “Obey Allâh and obey the Messenger, but if you turn away, he [Messenger Muhammad ﷺ], is only responsible for the duty placed on him [i.e. to convey Allâh's Message] and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey [the message] in a clear way [i.e. to preach in a plain way].”

And He the Most High said:

﴿وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ﴾⁵¹

⁵⁰ An-Nur: 54

⁵¹ Al-Maidah: 92

“And obey Allâh and the Messenger [Muhammad ﷺ],
and beware [of even coming near to drinking or
gambling or Al-Ansâb, or Al-Azlâm, etc.] and fear
Allâh. Then if you turn away, you should know that it is
Our Messenger's duty to convey [the Message] in the
clearest way.”

And He the Most High said:

﴿قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ
مُلْتَحَدًا﴾ إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَةً^{٥٢} وَمَنْ يَعْصِ اللَّهَ
وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٥٢﴾

“Say [O Muhammad ﷺ] “None can protect me from
Allâh's punishment [if I were to disobey Him], nor
should I find refuge except in Him. [Mine is] but
conveyance [of the truth] from Allâh and His Messages
[of Islâmic Monotheism], and whosoever disobeys Allâh
and His Messenger, then verily, for him is the Fire of
Hell, he shall dwell therein forever.”

And He the Most High said:

﴿يَأَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ
تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۚ إِنَّ
اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾⁵³ ﴿١٧﴾

“O Messenger [Muhammad ﷺ]! Proclaim [the Message] which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve.”

Therefore he ﷺ, is a servant who worships and not worshiped, and a Messenger that must not be rejected; rather he must be obeyed and be followed, so we bear witness that he is a Slave of Allâh and His Messenger. Allâh the Almighty honored him with servitude and attributed him with it in one of his most honorable circumstances. He the Most High said:

﴿سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ ۚ لَيْلًا مِنَ الْمَسْجِدِ
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ
مِنْ عَائِنَتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾⁵⁴ ﴿١٨﴾

“Glorified [and Exalted] is He [Allâh] [above all that [evil] they associate with Him] [Tafsir Qurtubi] Who

⁵³ Al-Maidah: 67

⁵⁴ Al-Israa: 1

took His slave [Muhammad ﷺ] for a journey by night from Al-Masjid Al-Harâm [at Makkah] to Al-Masjid Al-Aqsâ [in Jerusalem], the neighborhood whereof We have blessed, in order that We might show him [Muhammad ﷺ] of Our Ayât [proofs, evidences, lessons, signs, etc.]. Verily, He is the All Hearer, the All Seer.”

He the Most High said:

﴿فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ﴾⁵⁵

“So [Allâh] revealed to His slave [Muhammad ﷺ] through Jibraîl [Gabriel] [peace be upon him]] whatever He revealed.”

He the Most High said:

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ

عِوَجًا﴾⁵⁶


“All the praises and thanks are to Allâh, Who has sent down to His slave [Muhammad ﷺ] the Book [the Qur'ân], and has not placed therein any crookedness.”

He the Most High said:

⁵⁵ An-Najm:10


⁵⁶ Al-Kahf:1

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ

مِّن مِّثْلِهِ ۚ﴾ ⁵⁷ 


“And if you [Arab pagans, Jews, and Christians] are in doubt concerning that which We have sent down [i.e. the Qur’ân] to Our slave [Muhammad ﷺ] then produce a Sûrah [Chapter] of the like thereof...”

And there are other several verses on that. Also, Allâh the Most High has born witness for him in his ﷺ, message in His statement:

﴿وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ ۚ﴾ ⁵⁸ 

“Allâh knows that you are indeed His Messenger”

Also, He the Most High said:

﴿مُحَمَّدٌ رَّسُولُ اللَّهِ ۚ﴾ ⁵⁹ 

“Muhammad[ﷺ] is the Messenger of Allâh”.

Also, He the Most High said:

⁵⁷ Al-Baqarah:23

⁵⁸ Al-Munafiqun:1

⁵⁹ Al-Fat-h: 29

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ﴾⁶⁰

“Muhammad ﷺ is no more than a Messenger, and indeed [many] Messengers have passed away before him.”

Also, He the Most High said:

﴿ رَسُولٌ مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً ﴾⁶¹

“A Messenger [Muhammad ﷺ] from Allâh, reciting [the Qur’ân] purified pages [purified from Al-Bâtil [falsehood]]”

Allâh the Most High, however grants salvation from His punishment and enters in His mercy only to those who followed him, believed in him, honored him, helped him and followed the path that is revealed to him ﷺ.

He the Most High stated:

﴿ وَآكُتِبَ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ إِنَّا هُدَّنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُمِبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ

⁶⁰ Al-i-'Imran:144

⁶¹ Al-Baiyina:2

الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ الَّذِينَ
 يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا
 عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ
 عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ
 وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ
 فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ
 الَّذِي أُنْزِلَ مَعَهُ ۖ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

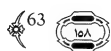
“And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You.” He said: [As to] My Punishment I afflict therewith whom I will and My Mercy embraces all things. That [Mercy] I shall ordain for those who are the Muttaqûn [pious see V.2:2], and give Zakât; and those who believe in Our Ayât [proofs, evidences, verses, lessons, signs and revelations, etc.]; Those who follow the Messenger, the Prophet who can neither read nor write [i.e. Muhammad ﷺ] whom they find written with them in the Taurât [Torah] [Deut, xviii, 15] and the Injeel [Gospel] [John xiv, 16], he commands them for Al-Ma'rûf [i.e. Islâmic Monotheism and all that Islâm has ordained]; and forbids them from Al-Munkar [i.e. disbelief, polytheism

of all kinds, and all that Islâm has forbidden]; he allows them as lawful At-Ta'iyât [[i.e. all good and lawful] as regards things, deeds, beliefs, persons, foods], and prohibits them as unlawful Al-Khabâ'ith [i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods], he releases them from their heavy burdens [of Allâh's Covenant], and from the fetters [bindings] that were upon them. So those who believe in him [Muhammad ﷺ] honor him, help him, and follow the light [the Qur'ân] which has been sent down with him, it is they who will be successful."

We also bear witness on the universality of his message and that he is sent to both mankind and jinn.

Allâh the Most High said:

﴿قُلْ يَتَّيِّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ
يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي
يُؤْمِنُ بِاللَّهِ وَكَلِمَتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ



"Say [O Muhammad ﷺ] "O mankind! Verily, I am sent to you all as the Messenger of Allâh to Whom belongs the dominion of the heavens and the earth. Lâ Ilâha Illa

Huwa [none has the right to be worshipped but He]. It is He Who gives life and causes death. So believe in Allâh and His Messenger [Muhammad ﷺ] the Prophet who can neither read nor write [i.e. Muhammad ﷺ] who believes in Allâh and His Words [[this Qur'ân], the Taurât [Torah] and the Injeel [Gospel] and also Allâh's Word: "Be!" and he was, i.e. 'Isâ [Jesus] son of Maryam [Mary], [peace be upon them]] and follow him so that you may be guided."

And it is authentically narrated that Abu Hurayrah رضي الله عنه, said: The Prophet ﷺ, said:

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ
يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ
إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ

*"I swear by Him in Whose Hand is the soul of Muhammad no one from this nation will hear from me, whether a Jew or a Christian and then died without believing in what I am sent with except that he will be from the dwellers of Hellfire"*⁶⁴

And Allâh the Almighty took the covenant of the prophets upon believing in Him in His statement:

⁶⁴ Narrated: by Muslim (153)

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَّا آتَيْتُكُمْ مِنْ كِتَابٍ
وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ
بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي
قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٦٥﴾

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“And [remember] when Allâh took the Covenant of the Prophets, saying: “Take whatever I gave you from the Book and Hikmah [understanding of the Laws of Allâh], and afterwards there will come to you a Messenger [Muhammad ﷺ] confirming what is with you; you must, then, believe in him and help him.” Allâh said: “Do you agree [to it] and will you take up My Covenant [which I conclude with you]?” They said: “We agree.” He said: “Then bear witness; and I am with you among the witnesses [for this].”

And we testify that any deed that contradict what the Prophet ﷺ, was sent with after his death will not be accepted from such an individual even a size of an atom no matter what that individual did, and that is because the Prophet ﷺ, was sent with the Religion of Islâm and Allâh the Almighty says:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي

الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾⁶⁶

“And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.”

Also, it is mentioned in the two authentic books from the narrations of Ayesha that she said: the Messenger of Allâh ﷺ, said:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

“Who ever invented in this affair of ours that which is not from it would have it rejected”⁶⁷

And in the narration of Muslim:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

“Whoever does an action in this affair of ours that is not from our command would have it rejected”⁶⁸

And we also bear witness that Allâh did not take the soul of Muhammad ﷺ, until after He completed the religion for us through him, and that he the Prophet ﷺ, had conveyed all that he was sent with, with clarity, and

⁶⁶ Al-i-'Imran:85

⁶⁷ Narrated by Al-Bukhâri (2697) and Muslim (1718)

⁶⁸ Narrated by Muslim (1718)

that he did not skip any good thing without showing it to the Ummah and guiding them to it just as he did not skip any harmful thing on the Ummah without warning them from it and prohibiting them from it, until he left us upon the straight and clear path of which the night is as bright as the day, nor none goes against it after his death, except the destructive one. Allâh the Almighty revealed on him in his farewell pilgrimage which marked the last gathering he had with the people in His statement the Most High:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي

وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾⁶⁹

“This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islâm as your religion.”

It is in this great gathering that the Prophet ﷺ, addressed the people and said in his speech: “Have I conveyed the message? They said yes”. He said: “اللَّهُمَّ اشْهَدْ” “O Allâh bear witness to that while raising his finger to the sky and then pointing with it at the people three times”⁷⁰ this hadith is in the Sahihân. And we also

⁶⁹ Al-Maidah:3

⁷⁰ Narrated by Al-Bukhâri (1741) and Muslim (1678) from the narrations of Abu Bakrah ؓ.

bear witness that he is the Seal of the Messengers and that there will be no prophet after him, and that whoever claims Prophethood after him is a liar, and whoever believes in this claim is a disbeliever.

Allâh the Most High said:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ
وَحَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴾⁷¹

“Muhammad [ﷺ], is not the father of any of your men, but he is the Messenger of Allâh and the last [end] of the Prophets. And Allâh is Ever All Aware of everything.”

And in the hadith of the Dajjâls [false prophets] that are mentioned in Sahihân and other than them the Prophet ﷺ, said:

وَأَنَّهُ يَزْعُمُ أَنَّهُ نَبِيٌّ وَأَنَا خَاتَمُ الْأَنْبِيَاءِ وَلَا نَبِيَّ بَعْدِي

“And that he will claim that he is a prophet, I am the seal of the prophets and there will be no prophet after me”

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⁷¹ Al-Ahzab: 40

⁷² I did not find it in Saheehain but Ibn Maajah emanated it(4077) from the hadith of Abi Umaamah and Albani declared it weak in his compilation of weak narrations (6384)

Likewise, in the Sunan in the hadith of Thawbaan رضي الله عنه:

وَإِنَّهُ يَكُونُ بَعْدِي كَذَّابُونَ ثَلَاثُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ وَأَنَا
خَاتَمُ الْأَنْبِيَاءِ وَلَا نَبِيَّ بَعْدِي

“There will come after me, thirty falsifiers, all of them think that they are prophets, I am the seal of the prophets there is no prophet after me”⁷³

Therefore he ﷺ, is the seal of the prophets and the leader of the sons of Adam including the prophets and the Messengers, Allāh the Most High said:

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ
اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ ﴾⁷⁴

“Those Messengers! We preferred some to others; to some of them Allāh spoke [directly]; others He raised to degrees [of honor];”

And the scholars of Tafsir said: “Others he raised to degrees of honor” that is Muhammad ﷺ.

⁷³ Narrated: by Abu Daawud (4352)and Albani declared it authentic in his compilation of authentic narrations (1773)

⁷⁴ Al-Baqarah: 253

And in the long hadith of intercession he ﷺ, said:

أَنَا سَيِّدُ وَلَدِ ابْنِ آدَمَ وَلَا فَخْرَ

"I am the leader of the sons of Adam and this is not being proud"⁷⁵

And we believe in the extraordinary miracles which Allâh the Almighty gave him, and the biggest of these miracles is the Qur'an. Allâh the Most High said:

لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ

مِّنْ حَكِيمٍ حَمِيدٍ ﴿٧٦﴾

"Falsehood cannot come to it from before it or behind it: [it is] sent down by the All Wise, Worthy of all praise [Allâh [glorified and exalted be He]]"

And he ﷺ, said regarding the Qur'ân:

إِنِّي تَارِكٌ فِيكُمْ مَا إِن تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللَّهِ...

"I am leaving with you, that which if you hold fast to, you will not go astray after; the Book of Allâh"⁷⁷

⁷⁵ Narrated: by Al Bukhâri (3340) and Muslim (194)

⁷⁶ Fussilat: 42

⁷⁷ Narrated: by At-Tirmidhi (3788) and Albani declared it authentic in his compilation of authentic narrations (2458)

And we believe with what Allâh the Almighty will honor him within the Hereafter of dignities, some of which is the praised worthy stand which the first and the last generation will be jealous of. Allâh the Most High said:

﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾⁷⁸

“It may be that your Lord will raise you to Maqâm Mahmûd [a station of praise and glory, i.e. the honor of intercession on the Day of Resurrection].”

Also he ﷺ, said:

أَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ

“I will be the first to intercede and the first whom intercession will be granted to”⁷⁹

And in some narration he ﷺ, said:

وَأَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ

“And the first person to knock the door of paradise”⁸⁰

⁷⁸ 1-Israa: 79

⁷⁹ Narrated: by Muslim (2278) from the narrations of Abi Hurayrah ؓ

⁸⁰ Narrated: by Muslim (196) from the narrations of Anas ؓ

And other than these proofs that are many. The proofs from the book and the Sunnah on the prerequisites of the two testimonies and their conditions are many.

We mentioned just a few of these proofs from the Book and the Sunnah for each issue for the purpose of summarizing, otherwise these proofs are just some from all and a piece from a whole and a drop from an ocean. And they are sufficient for whomever Allâh the Almighty wants to take out of the darkness to the light. And my success is only with Allâh Alone, in Him Alone I put my trust and to Him I turn in repentance and there is no might or power, except with Allâh the Almighty the Great. And may peace and blessings of Allâh be upon Muhammad ﷺ, his family members and his companion.

Worksheet

Answer the following questions and provide your proof:

1. Why did Allâh create us?
2. What is the proof for the purpose which Allâh created us for?
3. What is the definition of worship?
4. What is the definition of **Lâ Ilâha Illa Allâh**?
5. What is the definition of **Muhammad Rasoolu Allâh**?
6. How many conditions are there for **Lâ Ilâha Illa Allâh**?
7. What is the proof that Muhammad is the Messenger of Allâh?
8. What is **Al-Ilm** [Knowledge]?
9. What is **Al-Yaqeen** [Certainty]?
10. What is **Al-Qubool** [Acceptance]?

11. What is **Al-Inqiyaad** [Yielding]?

12. What is **Al- Ikhlaas** [Sincerity]?

13. What is **As-Sadiq** [Truthfulness]?

14. What is **Al- Muhabaah** [Love]?

15. What is the condition to believe that
Muhammad is the Messenger of Allâh?

The Key to the Abode of Peace with the Actualization of the two
Testimonies of Islâm

NOTES